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The Importance of Self-Efficacy : A Need For Islamic Teachers as Murabbi

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Abstract

This research is commencing from the role and huge responsibility held by the teachers especially those teaching the Islamic Education. These Islamic Education Teachers (IET) are not only responsible to teach the content of the subject but also are burdened with the responsibility to educate students. Therefore, these teachers not only function as mu'allim or mudarris (teachers) but as murabbi who educate with the rabbani approach where Allah s.w.t is the key reference. Executing this heavy responsibility will definitely need a form of inner confidence or belief in self ability and effort known as self-efficacy (SE), which is a personal belief on the ability to teach and educate in consistent with the Islamic Education Philosophy (IEP). This view is supported by Abd Ghafar Mahmud (2011) that the task of 52, 641 IET not only to teach, but to educate and guide students to ensure they have excellent knowledge and personal excellence. This is to ensure that when they are in the real world, the effect of environmental changes does not damage the nature of the students' life. Education is also a missionary; IET requires a greater sense of responsibility to the students and with integrity in their work. This means that the IET cannot deny their role as murabbi. Thus, this research aimed to look at the needs of SE in an IET as a murabbi. : This paper is a conceptual in nature. Basically this research applies document analysis method. Among the issues discussed in this working paper are the needs and role of IET as murabbi, the concept of SE, teachers SE in teaching, the importance of SE to the role of IET as murabbi. Looking at the current scenario of adolescent behavior, it is clear that the role of IET in educating and molding an individual of academic excellence and character in this world and the hereafter is more challenging than ever. This heavy responsibility as murabbi should be carried out by teachers by appreciating the concept. Murabbi require a strong preparation of teachers mentally and physically. This can only be executed if the IET has high SE.

Key word: self-efficacy, Islamic Education Teachers, *murabbi*

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1.0 INTRODUCTION

The role of teachers as the main pillar in developing and strengthening the education sector of this country can never be denied. The function and role of a teacher is highly regarded and recognized not only as knowledge deliverer, social engineer, unity nurturer, mind enhancer, character developer but as agents of change. Teachers act as an instigator and driver of the transformation process of the country's education system in the effort to produce the next generation of intellectuals, who are competitive, competent and held fast to the teachings of religion and universal values. Globalisation era has seen a borderless world where teachers' role is becoming more challenging. The heavy burden of teachers, demand patience and great responsibilities. Not forgetting the Islamic Education Teachers (IET). In fact, the responsibility of IET as described by Mohd Azam Mahat (2009) is heavier due to the title of *ustaz* and *ustazah* that assume the task of a preacher. To carry out this heavy responsibility, IET must possess self-efficacy that is a personal belief in the abilities and the capability to carry out teaching and educating students as enshrined in the philosophy of Islamic education as a requirement to serve as murabbi.

2.0 A NEED OF ISLAMIC EDUCATION TEACHERS AS MURABBI

Moral deterioration or social problems is a phenomenon of modernization and culture shock that often occur in adolescents and youths. Globalization and modernization are factors that contribute to the changes in the individual, family and community values. Through modernization and development of a borderless global world today, an overflow of negative culture has hit many nations around the world.

The increase in juvenile crime among students is not an issue that can be taken for granted as every year the number of juvenile crime is rising and showing a distressing development. Studies conducted by Hasan Baharom (2003) found that the factors of juvenile crime and delinquency on the East Coast are due to family background, as well as the educational background and the negative influence of peers.

Table 1 shows the statistics of students' involvement in the crimes and arrests from 2007-2011. These statistics are detailed on Malay students and Non-Malay students' involvement and also the number of boys and girls involved. Between the years 2007 to 2011, statistics show a decrease in the number of arrests to 195 arrests or 7.4%. Similarly, the arrests of the Malay students, the statistics show a decrease of 113 arrests or 5%. However, this phenomenon is worrying many people, especially the Malays.

Table 1 Statistics of Students' involvement in crime and arrests from year 2007-2011

Year	Race	Malay		Non-Malay		Total
	Gender	Male	Female	Male	Female	Arrest
2007	No	2073	53	461	18	2604
2208	No	2285	44	467	21	2811
2009	No	2467	73	441	15	3181
2010	No	2248	42	686	15	2844
2011	No	1960	35	401	13	2409

Source: The Royal Malaysia Police (PDRM) in 2011

The above statistics illustrate the challenges in moral and religious traits among students as one of the growing challenges for educators, especially the IET. This is because the Islamic education manifested in the philosophy is as follows:

Islamic education is an ongoing effort to deliver the knowledge, skills and appreciation of Islam based on Quran and As-Sunnah for developing attitudes, skills, personality and outlook on life as a servant of God who has the responsibility to develop themselves, society, environment and the country towards achieving good in this world and eternal peace in the hereafter.

(Curriculum Sector of JAPIM 2002)

is the backbone to create quality human capital.

Therefore, the moral problems that exist among students whether in the form of external moral or the relationship with God is often associated with the failure of the education system even though both are not major factors.

In a related matter, Ab. Halim Tamuri and Khadijah Abdul Razak (2003, pg 69) says:

No doubt the collapse of faith and social problems as symptoms of apostasy, immorality, adultery, rape and teenage failure to perform the basic demands of being a Muslim has created a range of views and perceptions in the society on Islamic education in general and Islamic education teachers in particular.

According to the perception in the passage above, current research by Zahariah Aiyub (2005), Masribanun Duki (2004), Ab Halim Tamuri et al. (2004), Airi Abu Bakar (2003), Mohd Najib Naimuddin (2003), Shahril @ Charil Marzuki (2002), the Ministry of Education Malaysia (2001), Ab Halim Tamuri (2000) and Ahmad Mohd Salleh (1997) have revealed the inability of some IET in establishing themselves as mentors and role models to students. There are some IET who are not able to display a complete Islamic way of life that can be used as a model of exemplary behavior to the students (Wan Mohd Zahid Mohd. Noordin 1993; Wan Abu Bakar Wan Dagang 1991). Next, in the study of Islamic Education Division (BPI) (1996) also found that there are still some who do not practice the IET holistic nature of interpersonal and intrapersonal positive personality according to Islamic teachings. Findings are further reinforced with the explanation by Abdullah Sani (2005) that IET personality is a factor of bad behavior among students. Such a situation certainly tarnished the image of IET in the eyes of students, fellow teachers, school administrators and the community.

The implications of these studies showed that IET must appreciate their role as *murabbi* while educating students so that their students become moral generation. What's more, teachers have an enormous influence in the development of students (Ab Halim Tamuri et al. 2004; Ab. Halim Tamuri & Khadijah Abdul Razak, 2003; Rosnani Hashim 1996; Saedah Siraj 2001; Tajul Arifin Nordin & Nor Aini Dan 1992; Abdul Raof Dalip 1985; and Zawawi Hj. Ahmad 1984).

3.0 ROLE OF ISLAMIC EDUCATION TEACHERS AS MURABBI

Teachers are the agents of the earliest changes in society that serve to teach, educate and guide students according to the IEP curriculum that has been arranged with the concept of 5 *mim*. Based on these five concepts highlighted by the Ab. Halim (2006), the teacher's role may be summarized into five functions, namely as *mu'allim*, *mudarris*, *muaddib*, *murshid*, dan *murabbi*.

However, Hasni Mohammed (2011) looks at the overall IET as *murabbi*. According to her, teacher not only serves as a *facilitator*, but even the wider role of teachers as a *murabbi* (*ochestrator*). IET, which acts as *murabbi* according to him should act as *instructors* (*mu'allim/ teacher*), *coach* (*mu'adib*), *trainers* (*mudarris*), *advisor* (*muwajjih / caunselor*) and *consultants* (*murshid*).

This view is supported by Abd Ghafar Mahmud (2011) that the task of 52, 641 IET not only to teach, but to educate and guide students to ensure they have excellent knowledge and personal excellence. This is to ensure that when they are in the real world, the effect of environmental changes does not damage the nature of the students' life. Education is also a missionary; IET requires a greater sense of responsibility to the students and with integrity in their work. This means that the GPI cannot deny their role as *murabbi*.

Teachers as *murabbi* serves to protect, grow, give love, teach, educate, nurturing and preserving the nature of students and to develop their talents and abilities that exist within them. Teachers have to realize the formation and development of the students in terms of human JERI order to produce a virtuous deeds in accordance to the Islamic perspective (Ab. Halim 2006).

Sidek Baba (2006) details the role of the IET as *murabbi* has seven major roles such as arming themselves with knowledge, skills and specialization; a good role model to others, presenting the syllabus with appropriate methodology, and to instill good values to students, creative and proactive in dealing with R & D, understand the current challenges and actions within, creating a conducive atmosphere during the process of teaching and learning.

4.0 CONCEPT OF SELF-EFFICACY

Self efficacy (SE) refers to the cognitive processes that drive the behavior of the individual. According to Bandura (1982, 1997, 2003) SE is a concept of an individual's personal beliefs to control a variety of situations that happen in life. The ability to control the situation refers to the ability to perform certain tasks successfully in accordance with prescribed standards. Confidence in their abilities to perform tasks efficiently and effectively will affect: 1) the actions and conduct of behavior, 2) the option to approach a situation and environment, 3) due to perform certain tasks (Bandura 1997).

The view (Larson et al. Al 1992) that SE awareness has a link between the knowledge and actions of an individual to perform tasks with knowledge, support the concept of purification of the soul (*al-nafs tazkiyah*) introduced by al-Ghazali (t.th). This concept involves three elements (see Figure 1) the mind, represented by knowledge about Islam, the liver is represented by a person's faith or belief in God and behaviour, represented by the Muslim's individual actions in daily life. Hearts represented by faith or belief is an intermediate element. Heart, guided by common sense or knowledge of Allah based on *ma'rifah* will drive individual behavior in daily life (al-Ghazali t.th). Thus, the true view of the above who say that SE is the belief in yourself is the link between knowledge and action of an individual.

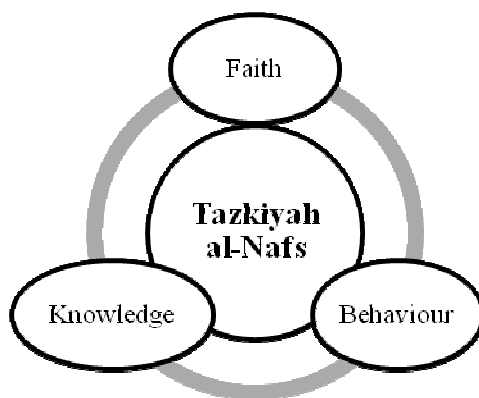


Diagram 1 A Model of Tazkiyah al-Nafs (al-Ghazali t.th)

SE importance as a bridge between knowledge and action is also supported by Khoo and Tan (2004) who argue that SE will form hopes or expectations of themselves and thus supporting the proper action to be taken. Rorlinda Yusof (2009) details the case make it clear that individuals with high levels of SE will use as many of their potentials to achieve the expectations that have been formed since the beginning. IET who is highly efficacious in turn will give full and continuing commitment to action to ensure that expectations are formed and success achieved. This success will enforce the existing SE (Dacey & Kenny 1997). In commenting on the view Rorlinda Yusof (2009) stated that the role of SEc affect individuals' willingness to perform a task, the level and type of effort it takes to achieve the desired success performance.

There are many studies to prove that SE will influence the form and level of difficulty of the action to be taken by someone. Individuals who have high SE is a fan of the difficult tasks and see them as challenges that can be compared to the threat that undermine oneself (Boundreaux 1998; Lin 1998; Orpen 1995; Pajares 1996; Stajkovic & Luthans 1998; Zimmerman 1995). These individuals will show a series of features such as personal achievement, low stress levels and not easily offended (Bandura 2003; Multon et al., 1991; Pajares, 1996, 1997), but individuals who have low levels of SE will prevent themselves from doing the hard work that threatens the self (Beltz 2000). When faced with a difficult task, low efficacious individuals focus on themselves and the assumption of lack of resistance against paying attention to how to complete the task. This will make them work less, easily give up or vulnerable to pressure.

However, efficacy is not permanent in all situations. This is because, according to Bandura (1993, 1997, 2003) SE perception is subjective and specific to certain aspects, for example, one might doubt the ability to socialize, but confident of her ability in the academic field. Marsh, Walker and Debus (1991) commenting on this

issue by stating that one cannot compare the efficacy of himself with other people because SE is more about an individual's realistic personal belief to perform specified tasks.

Therefore, the IET, that acts as *murabbi* must possess SE to ensure that the task to educate and assist students who are in need of determination and endurance, achieve the goals as stipulated in the Philosophy of Islamic Education.

5..0 SELF-EFFICACY IN TEACHERS' TEACHING

Many studies have been conducted on self-efficacy (SE) in teaching is based on the Social Cognitive Theory introduced by Bandura (1977) (Coladarci 1992; Isaac Sin 2001; Rich, Lev & Fischer 1996; Saaidah Abdul Rahman 2005; Woolfolk & Hoy 1990). According to this theory there are two factors that influence human behavior; the expected outcome and efficacy expectations. Bandura (1977: 193) states that the expected result is "a belief that the behavior will bear fruit ", while an estimated efficacy is the "trust someone that they can do something to generate revenue." Then the two are combined to form SE expectations.

If Bandura expected result used in efficacy teaching, it can be said that the belief of effective teaching can overcome barriers of environmental factors. This belief is a general belief of all the teachers but not in themselves. Efficacy expectations, while if used in the efficacy of teaching, it refers to the belief of teachers that he could provide effective teaching. This belief is a personal belief of the teachers themselves. (Coladarci 1992; Rich, Lev & Fischer 1996; Saaidah Abdul Rahman 2005; Woolfolk & Hoy 1990).

Gibson & Dembo (1984:573-574) has defined the personal teaching efficacy as "beliefs of a teacher to him that he has the skills and the ability to bring significant changes to student learning", while general teaching efficacy is "the belief that the ability of any teacher teaching is hindered by external factors such as student background, environment, parents ... "

However, in 1993, Woolfolk & Hoy has changed the definition of some general and personal teaching efficacy as originally conceptualized by Gibson & Dembo (1984). Little change in definition made by Woolfolk & Hoy (1993: 357) are as follows:

Personal teaching efficacy: a teacher's belief in oneself that he has the ability to provide the best possible teaching and can bring significant changes to the learning of students, as well as overcoming external obstacles.

General teaching efficacy: Beliefs about teachers and teaching in general can have a positive impact on student learning.

According to Saaidah Abdul Rahman (2005) both these factors are related but independent of each other. A teacher may believe that teachers are generally able to influence the students and capable to deliver effective teaching, but teachers do not necessarily believe in his ability to plan and execute activities that could affect the students and thus overcoming the obstacles which may hinder students' learning.

6.0 THE IMPORTANCE OF SELF-EFFICACY TO THE ROLE OF ISLAMIC EDUCATION TEACHERS AS MURABBI

In the context of teachers, Guskey (1987) view that SE is one of the variables that determine the effectiveness of the teachers' teaching. This is because according to Ashton (1984) teachers' SE influence the effort, productivity and activities carried out and in consequence will help the achievement of students. SE is important for teachers because it forms the competency of teachers (Trentham et al., 1985), influence the acceptance and willingness of teachers to an innovative and challenging work (Guskey 1987) and lead to ongoing work, improving the performance (Bandura 1977).

In addition, Ashton (1984) view that SE is important for teachers because it will pave the way for carrying out the duties of teachers to guide and educate which requires endurance, patience and high creativity. Teachers who have high SE according to Ashton (1984) is always positive about the students and will put high expectations for their students success. High sense of responsibility will lead to a strong pool of efforts; perform various excellence strategic enhancement; identify problems and weakness towards the implementation of appropriate remedial action to ensure the success of students.

While the lower SE teacher according to Ashton (1984) is often having a negative view, seeing the weakness as a barrier that cannot be repaired, and not placing any expectations on students. They lack a sense of responsibility; perceiving the teaching profession as a career path only as to continue on living; not being proactive, always looking for excuses for not performing their duties, no ambition in career, and then put the student's ability, motivation, attitude and family background as the cause of failure in students. This is supported by Saklofske et. al (1988) who found that there is a positive correlation between SE teachers to teach behaviors such as delivery, questioning and classroom management strategies.

Thus, it is clear from the arguments put forward based on several previous studies (Ashton 1984; Guskey 1987; Isaac Sin 2001; Trentham et al., 1985; Saaidah Abdul Rahman 2005; Saklofske et. al 1988) that high SE affect the efforts of teachers to ensure student success. So, it is undeniable that the role of IET as *murabbi* needs to be equipped with high SE.

7.0 CONCLUSION

Looking at the current scenario of adolescent behavior, it is clear that the role of IET in educating and molding an individual of academic excellence and character in this world and the hereafter is more challenging than ever. This heavy responsibility as *murabbi* should be carried out by teachers by appreciating the concept. *Murabbi* require a strong preparation of teachers mentally and physically. This can only be executed if the IET has high SE.

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